

# Look to it London,

Threatned to be fired by *Wilde-fire-zeal*,  
*Schismatical-faction*, & *Militant-mammon*.

Discovered July 15. 1648. in a Discourse with one  
*Croply* and *Hide*, by one *John Dias*, one of Captain *Whaleys* Regiment :  
Extant in a printed Schedule, here *verbatim* Inserted and Commented.

## The Preface to the Premonition.

AT my first approach to this City out of the Country, I was saluted with this which *Dias* hath vented against the King, Kingdom and City; which perusing, I was in a great suspence, and my thoughts cast in dubious scales what to think of it: Charity that is candid, and not rashly credulous, caused me to conceit that it was but some meer fiction or *chymera*, invented like many idle Pamphlets, coined news, feigned Passages and Declarations, like beggars passports made under a hedge, and as the *Pis fraudes*, the lying legends of Monks and Friars, divulged by our vulgar Mercuries, to squeeze monies from the gulled credulities of Plebeians: withall, when I heard that some *Catilinarians*, Church and State-firebrands, did employ their Agents, as the devils working-tools, to coin and mint out of Pluto's forge lewd and loud lyes, scandals and satyrical invectives, only to sow the seeds of division, and cast their Atæ's brands and balls betwixt King and Parliament, camp and city, to render them still in a further distance, I conjectured this pay-squib to be of that nature: so giving no more credit to it then to *Æsops* Fables, or a *Canterbury* tale, I slighted it

But two days after discoursing with one, what he thought of the truth of it, he gave this hint, that one accidentally meeting with the Copy, printed and published it; and that there came two men, [which in probability were *Croply* and *Hide*, the subscribers to it] who were very inquisitive after the said Publisher, being in some passion that it was divulged without their consent; adding withal, that he need not to have printed it in corners, nor to have vented it in hugger-mugger; since all the passages in it were true, as they would confirm by their oaths: This passage gave me some light into

the reality of it, and was some inducement unto me, to think it was not altogether fabulous. Yet, notwithstanding all this, my charity was of so large a size, that I thought it was but one Doctor *Dulmans* opinion, the *Ignis Fatuus*, or *Brutum Fulmen* of one Bragadochian foldier; the fools bolt soon shot, of one *John Dias*, whose tongue ran wrong Bias. Hence I thought it as unworthy of my genius to answer it, as for an Eagle to stoop to a Fly, or an Elephant to a Mouse: but besides the urgings and sollicitings of some judicious friends, who spur'd me on to give some critical observations of the fiery and factious passages in this spleenitive and zeal-drunk discourse: hoping the best, that the most and the best in the Army had neither head, hand, nor heart in these destructive Menaces sprinkled now in Print: yet fearing the worst, that this *Di-ast* in *presenti*, had some birds in the Army of his own bloody feather, who sung his notes; (in which I was the more groundied by paralleling the particulars here with some things in this nature which some Martialists vented even to my self not many Moons since;) As also knowing that oft a man may know by the Market-folk how the Market runs; and that the nature of many wolves may be seen in one: since also *abundans cautela non nocet*, abundant circumspection never did hurt; no more then preventing physick against a feared disease: I thought good by a warning peece with powder, ere the threatned bullet be felt, or the match, fire and salt-peter unfavorably smelt, to awaken secure *Trojan* want to a cautelous watching of their own *Sinons* within them, confederate with armed Greeks without, ere the flames be kindled in their houses, which here break as a sulphureous *Aetna* out of the mouth of this Mounstier Malignant, whose tongue, fired by Hell, is a world of wickedness. Hercupon, *ex tempore*, as the Printer can depose, without any other book or manuscript then a naked room, in a declarative descant on this plain and vain song, I porcupined my pen to run at Tilt with this *Junior Donquixot*, this City-firing *erriard*, *furioso*, acting the parts here on a paper-stage of an *Hercules furens*, and mad *Ajax*, or at least of Sir *Henry Hotspur*, and Sir *Ferdinando Flash*, who here vents his mind with his wind: which windy bladder I thus pen-prick in this subsequent synopsis, and survey of every black and bloody word in his mouths shop, from the warehouse of his Canniballized heart.

First, he declared, The Resolution of the Army was to fight for themselves.

[*The Resolution.*] Its an excellent spirit to be resolute in a good cause: as *Daniel* resolved not to pollute himself with the Kings meat; *Shadrach*, *Mesbakh*, and *Abednego*, not to bow to the Kings image, more then some *ex meliori luto*; that would not so much as bow to an English Baal, an Altar. So *Luther* is resolute to go to worms, if every tile on their houses

ses were a devil; though he should suffer as much as *Jerom* of *Prague*, and *John Huss* at the incessant Counsel at *Constance*. But to be resolute in a bad cause, like some Popish Pseudomartyrs, and the French *Byron*, whose great spirit would not submit to the mercy of the French King, no more then *Cato* of *Utica* to *Cæsars* pardon; or *Cleopatra* to grace *Augustus* his triumph: this favors either of swollen pride, or perverse self-will, or main folly, and childish simplicity to hold a candle in the hand till it burn the fingers; or a hardy wasp till she sting.

[*To fight for themselves:*] In which though many acute and nasuted Criticks are not deceived, thinking no better of it at the first then *Noah* of his son, *nec de eo melius speravi*; yet many that did confide more in them, that they had fought like second *Josuahs*, and *Gideons*, and *David*, and *Jonathans*, the Lords battels, and not their own, at least like the best Paganish Patriots, *pro aris & focis*, for Religion and the peace and safety of the Kingdom, reading now that all their streams run homeward for themselves and their own ends, they cry *quantà de spe, de re decidi*, we are foully deceived in them: if it be true (as perhaps it is not) which this foul mouth blatters, but I hope they do not, *dare verba (et verbera)*, feed us as fools and children with fair words, and delude us as *Zeuxis* deluded hungry birds with painted grapes; or as *Faustus* and *Apollonius* their guests with painted dishes: if it proves thus, all is not gold that glisters: and in mens hearts are many odd corners (against all that should oppose them) whether King, Parliament, Church, State, Senate, Synod, or God himself. I scarce beleeve they be such *Junior Cæsars* with Romanized Resolves, and their *facta est alca*, to hoyt sails against all surging waves: or second *Hannibals*, to cut the ways to their own ends through *Flints* and *Rocks* with fire and vinegar; yea to cut with *Alexanders* sword all *Gordian knots* of difficulties and dangers; though I know withall how virulent and violent self-love is, and self-will, how head-strong boiling passions and perturbations, like *Bellerophons* horses unbridled with *Minerva's* bit, of solid wisdom.

[*They resolved not to be governed by a King:*] No more did those sons of *Belial* who despised *Saul*, and brought him no presents, 1 *Sam.* 11. nor those that said, *To your Tents, O Israel, what have we to do With the son of Jesse*, 2 *Sam.* 20. Nor those in the *Psalmist*, who said, *Let us break their bonds and cast their cords from us*, whom the King of *Sion* threatens to crush as a potters vessel, *Psa.* 2.

[*Not to be governed*] Kit after kind, its natural for all, both birds, brutes and beasts, as well as wilde men, to desire licentious liberty; (like Popery and frenzy) it runs in a blood: 2. withall they sympathize with their predecessors in *Saint Peter* and *Jude*; these makers of Sects speak evil of dignities

and despise government. The devil is *semper idem*, no changeling in his ways and ends, he acts still the same parts in all ages, only the scenes, stage, and persons being changed: he hath had always his Levellers, who made no difference betwixt high and low, superior and inferior in Church and State, who have villified, yea nulled both *Moses* and *Aaron*, Magistracy and Ministry, and have pleaded for, and practised an Anarchy, an Ataxy, a Platonical and an Anabaptistical community. Oh this government! how degenerate and unregenerate Nature snuffs at it, as the wilde Onager in *Job* snuffs up the wind! how every mad colt wrathfully champs the curb-ing bit, and would cast his rider! how glad would the frogs be rid of their storks, that they might croak what poysond stuff they pleased, in every corner

[*Not to be governed by a King.*] But like the *Arabians* and *Tartars*, and the *Nomades*, and the *Troglodites*, and those about Mount *Caucasus*, to wander, and rave, and rake, and ramble, and scramble at pleasure without controul: for had they a King they could not lick their fingers, nor feather their silver wings, nor build their nests on high, nor set up a *Dagen*, a *mo-strum horrendum*, a hotch-potch of all Religions, call'd Liberty of Conscience, for the *Turks Alcaron*, the *Jewish Thalmud*, the *Papal Miter* and *Masi*, yea for *Simon Magus* and his *Hellena*, *Montanus* and his *Priscilla*; for *Bohemian naked Adamites*, *Belgick Familists* and *Enthusiasts*, *Germane David Georgians*, *Arminians*, *Photinians*, and who not, even *quicunque vult*, as likely to agree together in one Land, as so many cocks in one pit, or the heads of the serpent *Amphisbena*; one fighting against another.

[*No King.*] But in *Aristocracy*, or *Democracy* of that beast with many heads, the multitude, (ruling at best by their Tribunes:) no Monarchy, no King, which all Nations, as well as the *Israelites*, have ever desired; yea, which the bees subject themselves unto in their *Amazonian* and *Platonical Common-wealth*.

[*No King.*] Oh *quam multos Dominos habet qui unum non habet*: how many Kings shall we have, if not one King! In a *Turkish* Tyranny, every lust will be a Lord Dane; every Sect, Schism and Heresie, a domineering King: as when there was no King in *Israel*: every man will beleieve, say, and do, *ad libitum & placitum*, what he pleaseth: the strongest, like birds and beasts of prey, feed on the weakest: as *Pixes* in a pond on the lesser Fry: But if their Resolution be (as the present acts of their Leaders and Governors now speak their intentions) that they will have no evil-counsell'd King, spurd on at this instant, without any modification, by his *Junior Achitophels* and *Courti-Hamans*; as a Lion grated, baited, and incensed, with a wrathful paw, to tear his best Patriots, and all that have opposed, not him, but his ill-counsell'd late postures and passages: If they desire the Lion spur'd on to be

rampant, to be piously patient and passant; and so making an Act of Oblivion of real or imaginary affronts, writ in dust, or drowned in *Leth*, to rule meely for and not against the Lyon of the Tribe of *Judah*; in this we shall be still more beholden to the (formerly well improved) prudence, prowess, and piety of the General, & his worthiest Commilitones, not regarding the brayings of this dull *Ass*, and of some other lesser blatrant Beasts of the *Forrest*, who would have the Lion stil in his grate, and to be no King: as if the Heavens and our Horizon should have no sun, and the body should be Cyclopicall, and Polyphemiz'd without eyes, yea without a head.

And that nothing vexed them more then the Parliaments rescilling their Declarations of making no more Addressses to the King.

*Vexed them more.*] Good men are vexed with the sins and sufferings of themselves, and of others, as was *David*, Psalm 119. *Lot*, 2 Pet. 2. *Jeremiah*, Chap. 9. 1. and others: but to be vext for well doing, and to be enraged, as *Unicorns* and *Turkicocks*, at the sight of red *Stammels*, at what is legal, or will admit of a good construction; is, for men to fight with their own shadows, or as *Donquixot* with Rams, and windmills for *Gyants*, or as enraged *Ajax* with beards of sheep, for *Ulissee*: Vexation and sorrow be good for nothing but sin.

*The Parliaments recalling their Declarations.*] Is not he well studied in the Statutes, that knows not how many *Parliamentary Acts* have been repealed in every Kings Raign? 2. Are their acts like the decrees of the *Medes and Persians*; yea, as Gods decree, not to be recalled. 3. Have not the learnedest Synods and Councils erred? As that of *Lateran*, of *Calcedon*, and lately at *Trent*, with many more are all Councils with these four which *S. Gregory* so honored, to be equalized with the four Evangelists? 4. Are our *Patritians* Gods or Angels? are they not men? and so subjected, *errare, decipi*, to humane frailties like *Elias*, *Iames*? may they not *humani aliquid pati*, as well as the best of meer men, be in some things *erroneous*, as the clear Sun and Moon are subjected to their cloudings and eclipsings? 5. Is not an inconvenience better then a mischief? better to recall an *Error*, then to persist in it: better to be *Epimetheus*, afterwise, then norwise, since *errare humanum, preserverare diabolicum*, it all? as its said of the *English* and *French*, that they are wise afterwards; and of the *Spaniards* and *Italians*, wise before: yet beg him for a fool that is wise, neither before nor after, that like him who hath bad cards, and bad culling at dice, (which is now a high Courts Case,) doth not help it as he may in after-play.

Sixthly, Though Inconstancy, to weave and unweave, like *Penelope*, to act and react, and recall, be a brand or a blot in many men of great parts

and great spirits, changing their minds every day, as *Nero* his suits, as though they were nought but changeable taffety: yet may not wise men change their Resolutions, as *David* did, resolving to march against *Nabal*, 1 *Sam.* 25. as Hares and Hedghogs change their forms, as the winds of cross occasions blow? If I resolve a journey, yet being informed, that there is *Leo in via*, a Lyon in the way, a *French Assassin*, *Italian Bandettie*, or a plundering *Nimrodian*, to cut my throat for my purse, may I not recall my resolves for travelling that way?

Seventhly, *Felix qui potuit rerum cognoscere causas*. Can the wisest man foresee the issues and events of all good causes? Whether preaching will soften a *Josiah* like wax, or Sunlike obdurate a *Pharaoh* like clay, for breaking; as *ex malis moribus bona leges*, good Laws proceed from evil manners: so who knows what evil consequences may come of good acts, like bad stomachs, which turn good meat into evil humours?

Eighly, As *David* himself said, he was in a great strait, 2 *Sam.* 24. the best and wisest of men may sometimes be in such straits, so sail betwixt a *Scylla* and *Caribdis*, two contrary Rocks, that all their wit and policy cannot evade their dashing, if not splitting, yea oft shipwracking, of credit, conscience, or both: The body Political, (like the body natural, labouring of a drop sic, and a yellow or black Jaundice both at once, from contrary causes,) may be so diversifiedly diseased, that the best state-Physitian knows not how to cure the one, but he indangers killing, by increasing the other, the salve proving also oft more dangerous then the sore; as to him who cut off his toes to cure the raging Gout: All these may be applied to *Parliamentary Actings*, and *reastings*, and *repealings*, so oft, like *Mariners*, now hoisting up sails in calms, present or hoped, now pulling them down, yea cutting down the main mast, and every man pumping for life, in tempestuous storms.

And being asked, why they did not declare, he answered, that yet it was no time.

No time, ] *Omne tempus habet*, Every thing hath a time for mirth, or for mourning, for solace, or forrow, *Eccles.* 3. only there is no time for sinning; which like snow in June, and rain in Harvest, is still out of time, and as harsh musick out of tune too; though every time is not fit for every truth to be broached, (as pearls unfit for swine, and holy things for dogs,) yet there is no time for *Gusmans cheats*, and *Jesuitical Equivocations*, or for *Judas* his treacherous kiss, or *Josabs* embracing stab; no time to be watched for mischief, as *Wolves* and *Lions* for their preys: And indeed this wratching a time, for bate or bloody ends, savours strongly of an *Esaus* spirit, who plumps and fats his spleen with



with the hoped time of his Fathers death, & then he wil wreak his wrath on his supplanting Brother, *Gen. 27.* and on *Cain*, the murderers spirit, *1 John 3. 13.* who watcht his time to butcher innocent *Abell*, *Gen. 4.* Yea, it sympathizeth with all wicked ones, who watch their times (as the Adulterer the twi-light, the silent Serpent his opportunity to sting, and the birding Cat the bush'd Sparrow,) how to execute their pestilent devises: as the *Papists* hoped a time, after the death of Queen *Elizabeth*, that all would be their own; then up *Moab*, and to the spoil; In the mean time, *rebus sic stantibus*, as the case stood, they have liberty of conscience from the Pope (the only Monopolizer of that *Mungeril*;) to be religious *Hermaphrodites*, *Papists*, *Protestants*, either, or neither, as stood best for their own safeties; till they struck with the great hammer and made way for their own ends, by pens, pikes, fires, or faggots: See your faces in the glasse of that Tyrant, that lies lurking, and couchant for a time, to be rampant. *Psalms 10.*

Shortly, he did not doubt but all would be their own.

*Shortly.*] This short-lye may prove a short or a long lye: as some sluggish servants presently, oft proves a present lye; as Christs Flesh held really in the Sacrament by *Papists*, is a real-lye.

*Shortly.*] How his lips water at the golden prey, which he, and such as he, have gulphed down and devoured in their hopes, as the Foxes lips water at the grapes and pullein, and the Cats at the fish, which they have not yet catcht; and indeed (as when the Pope gave *Ireland* to *Tyrone*,) if he could conquer it, all the craftis in the catching; win gold and wear it: But as a long man said of a short cloak which he borrowed, he would make it long enough ere he restored it; so this fellow, that is one of the *Hustings*, in his hot desires, may perhaps dance attendance long enough, and cool his toes, like the schrieck-owl, ere he see them effected; his musick with silver strings may be so long in tuning, as may turn him all into frets, for all his short-lye.

*He did not doubt.*] Indeed the strongest faith, even of an *Abraham*, a *Sarah*, *Gen. 17.* a *Zachariah*, *Luke 1.* a *David*, when he dissembled a madness, *1 Sam. 21.* a *Thomas Didimus*, *John 20.* and of the Apostles themselves, hath been mixt with doubtings; as cold with heat, in doke-warm water, and darkness with light, in the twilight; which doubting is like sore lips in a sicknesse; a bad thing in it self, yet a good sign of health; and its the strongest faith that rests and confides in God, in the greatest exigency, as did *Abraham*, hoping against hope, *Rom. 4.* and *Asa*, *2 Chron. 16.* and *Iehosaphat*, *2 Chron. 20.* and *David*, *1 Sam. 30. 6.* But to be confident in evil, as *Witches*, *Conjurers*, and *Necromancers*, give

give the Devil a faith, who, as Gods Ape, promiseth them his assistance; and as the Collier was wisht to give the Romish Church an implicate faith, and to pin his soul on the Popes sleeve, to carry it to Heaven or to Hell: This bold and brazen-faced folly and presumption builds but as on an Irish Bog, and ditcheth the soul in the lowest Hell.

He did not doubt but all would be their own.] But, *festina lente*, he may first salt all the turkish *Lents*, ere he feast in *Apollon* with a *Lucullus*. Curst Cows have short horns: *Iezabel* did not doubt but to take off the head of *Elias*, 1 Kings 21. but the dogs shall first eat her for Carrion: *Benhadab* in his drink doubts not but to take the forces of *Israel* alive, but his hopes were strangled in these Halters, which his Courtiers wore about their necks, as their best Tiffany. 1 Kings 20. *Saul* doubts not but to take *David* intrentcht, as in a trap, 1 Sam. 23. And that railing *Rabshakeb*, and blasphemous *Senacherib*, doubt not but to swallow up *Hezekiah* and his people, as the Whale did *Iona*; but God had a hook in both their noses, 2 Kings 19. *Goliath* doubts not but to give *David*s flesh to the fowls of the ayre, but *David*, with a slinged stone, dasheth all these hopes, with his brains out of his foolish head, 1 Sam. 17. So the Spanish Armado, in the year 88. christened invincible, by the Nun of *Lisbon*, [the Devil being the God-father, and Pride the God-mother,] hoped to make *England* a Chaos of confusion; and *Fernesius* the Prince of *Perma* doubted not but to ride his horse up to the saddle in the blood of the *Lutherans*; but God so fought for the Protestants; yea the winds and the waves, as once for *Honorus*, as the Red Sea once against *Pharaoh*, the Stars, and the River *Kishon* against *Sisera*, hailstones from Heaven against the *Amalakites*, and Hornets against the *Canaanites*, that all these felt and found what it was to fight against God, to kick against the prick, and to reckon without their Host, as this fond *Braggadochoe* sells the Foxskin before he be catcht, and reckons his chickens before they be hatcht.

All would be their own.] All their own? What will not part serve? as some Gentleman pay their debts, by a kind of Synecdoche, call'd *pars pro toto*; a part for the whole; will he and his outstrip the Pope, that great Participle, who takes part from the Clergy, part from the Secular, and part from both? Will these Harpies play tweep-stake, and take all, both stock and thwatch, harvest and gleanings; all from Courts, Cities, and Crown; from City and Country, from Church and State? All? both Gold and Government, Power and Pelf; Will they as Cormorants devour all before them? as the Gothes and Vandals, when they over-ran Italy and Lumbardy; will they swallow up all as flap-Dragons? Gods part and all? Will they rob the Aliars? make with Pompey Temples

Stables



[E.]

Stables for Horses; shave off *Estrupius* golden beard: raze the *Phelops* gold: raze not only (as the *Spaniards* with the *Indians*, and the *Romans* with the *Jews*), into the guts of the living; but as *Dionys*, once, into the sepulchres of the dead for gold: Oh will these Caterpillers eat all the green things of the Land; as the *Egyptian* Locusts, called *Montanus* Fryers off in this our *Albion*, our *Terra florida*: Will they monopolize all, and leave neither the Clergies part, the tenth; nor the widows part, the thirds. Will they rob the spittle and shear the Ape? Will they make a mad medley of the dogs hair and the wool of a *Baboon*? Oh, sure, however such as are the botts and glaunder in the Army, the *Achans* in the Camp, feed on such base and sordid projects, as *Scarabeans* fleas on dunghills; who may for all their gaping jaws miss their fat morsels, as *Aesops* dog mist the substance for a snatched shadow; and as *Ixion* embraced a Cloud for *Juno*; their brag being a good dog, yet catching nothing: yet I am perswaded, the noble and generous spirits in the Army, yea still in my old phrase the best and the most, are as far from such danghul thoughts, and from stooping to such base Lures, that if Satan or his organs did but dart them into their hearts, they would pump them out again, as *Mariners* waters out of their ships; yea cast them out as new wines poyson out of the bartels, and the seas their froth to the shores: God forbid we should condemn all the Disciples for some *Indasses*; or all professors for some *Anani-asses* and *Sapphiraes*.

But still to follow them and to overtake them as the Hound the Fox in slow running: Commenting further; [*That if the Army should thus declare, the City and Kingdom would rise*] as *Dias* was told.

[*Would rise,*] Else they had an *Asinine* patience; a sleepish simplicity without any mixture of serpentine calidity, to lie still in a ditch till the ravens pluck their pelts, and pull out their eyes; yea their right eyes, as *Naash* the *Ammonite* projected to those of *Iabes Gilead*, 1 Sam. 11. since nature teacheth the worm to turn again if she be trod on, the crows to chatter, and wrens to wrangle if their nests be pulld down; else where were the old *Engl.* valor, if cowed and over-awed (as the *Britains* once) with a *Danish*, a *Polish*, an *Egyptian* yoke: some being fit to be abused, yea to sleep to *Mecenas*, like a fawning Courtier, a timorous Traveller, and a Corrupted odcomb, to receive injuries and give thanks, but an English-man, rightly bred, is not fit to be abused: though a grated Lion may perhaps be plucked by the beard, yet its dangerous to anger his whelps abroad, and to provoke them too far, if by any fair and square way of *Truth* or *Treaty* they may be appeased. [*He answered,*] *Answer* is Latin for a Goose.

[*They regarded not the City,*] But the City hath both regarded and rewarded them; and is she now shaken off, as the *spaniel* shakes off the warre:

when he hath used it to swim to his desired duck? Have they climbed their own ends by her, and will they now throw her by like broken Ladders? Have they no more need of her men, nor of her moneys? (the nerves and sinews of War.) Nor of her Ammunition which they carry away in Cart-loads full of kindness? even many a man that makes Matrimony a matter of money, regards the silver feathers, if not the flesh of the bird which he takes into his nest: but this is not *commune malum*.

[But could fire it at pleasure.] At pleasure: Oh Gunpowder spirits, Jesuited Ignatians, who would conclude all *in serio, in ferro & flamma*: as the Spanish inquisition, and Bonner once, and Garduer: all are not guilty of this: those who are gracious in the Army are also grateful.) in their invincible arguments of fire and faggot: When James and John would have fetcht fire from heaven to burn the Samaritans, Christ told them they knew not of what spirit they were, Luk. 9. But without being at cost with a Herald, we may derive some spirits from the torrid Zone; from the pedigree and hot line of Thais, that hot harlot causing Alexander to burn Persepolis; of the mad Greeks firing Troy (fired first by the lust of Paris;) of Nero firing Rome, and singing funeral Elegies to it, as to a second Troy; of the Tartars firing the great city Mosco; of Faux the fire-brand (in his devilish intention and invention) of a Parliament. But to proceed where they exceed, [Fire the City,] Alas its fired already! First, by wilde fire Sects and Schisms, flaming like a sulphureous Aetna, unquenchable as the coals of Juniper, yea wel nigh as hell-fire, either by the milk of the Word, or the waters of the sanctuary, still fuellized by zealous ignorance and arrogance: the divisions of Reuben being great thoughts of heart, Judges 5. Most blinded Sectaries, rather breaking like Oaks (chiefly Hereticks, like Arrins, Nestorins, Anastasius, Valens, Marcion, Manes, and others, who all came to tragical ends.) then bowing like Reeds, shutting their eyes against the Sun of truth. Secondly, fired by wilde-fire wrath and spleen, burning and raging inwardly, like fire close smothered, in divided hearts, breaking out into fiery factions and frictions in houses and families amongst those that are nearest united in the bonds of blood, marriage, nature, consanguinity and affinity.

Withall the phrase of firing the City, makes me start back, as Moses from his rod turn'd serpent, makes my hand stupid, *et vox faucibus hares*, and my tongue speechless, as if I had seen a fiery-eyed Wolf, and it speaks demonstratively to me, that there is no sin so gross, so grievous, so hainous, so horrible, but a graceless and godless man, an unregenerate man out of Christ may commit it: The murdering not only of a brother, with Cain and Ab-salom, but of a mother as Nero did Agrippina: the killing of a father perpetrated by the two sons of Senacherib, 2 King. 19. the imprisoning of a father

father, as the Duke of *Geldria* his aged Sire : Rebellion against a father as *Abraham* against *David* ; murdering of their own children, as did *Manlius Brutus*, *Progne* and *Medea* : Firing of Temples, as *Erostratus* the Temple of *Diana* : Assassinating Kings, as *Ravillack* and *Jaques Clemens*, the two French *Henries* : ripping up the bowels of women with child, as *Hazael*, *2 King. 8* and our Irish *Rebels* : yea roasting some at lingring fires, as the same *Rebels* did *Mr Watson* a Preacher : and here, as you see, some threatening to fire one of the most glorious Cities in Christendom : what worse acts could the *Sodomites* do if they were here on earth : yea what worse could the devil himself do, if he were visibly in the shape of man ?

Withal see this furious sin of Firing aggravated, *cui bono*, to what end, what good doth it but only to fuelize revenge, which the *Italians* make the sweetest thing under the Sun, as in that fiery faction in *Jerusalem* betwixt *Simeon* and *Jehoshovan*, in damnable spleen they fired a magazine of 20 years provision of corn, only to plague the City and themselves. conquered by this means by the belly more then the blade : so *homo homini lupus & demon*, one man so is a wolf, yea a devil to another, in doing mischief only, and doing themselves no good, against the dictate both of Reason and Religion.

Moreover consider this fellows phrase, *in firing the City at pleasure*.

[*At pleasure*,] Oh the further aggravation of sin ! its pleasure to a carnal heart, as carion to a dog or vulture, mire to a swine, and filthy mud to a frog : that which is the sorrow and vexation of a gracious heart, to a combating *Paul*, *Rom. 7*. to a mournful *Jeremy* throughout his *Lamentations*, yea to a tender-hearted *David*, *Psa. 6. & 38*. is a pleasure and a pastime to a graceless wretch ; even as *Sampson* a holy *Nazarite* is a mocking stock to the *Philistines*, *Judg. 16* *Isaac* to *Hagar* and *Ismael*, *Gen. 21*. Holy *David* to *Michal*, *2 Sam. 6*. Lot to the *Sodomites*, *Gen. 19*. *Paul* as a babler to the *Athenians*, *Act. 19*. and Christ himself both in his Sermons and Sufferings to the carnal *Jews*, *Mat. 19. & c. 27*. Yea here you see is a pasquil mad-cap that joyns the firing of a City and pleasure both in one line : as if he would warm his hands in the flaming, as now his heart in the conceited kindling of such a fire. But its a pastime to a fool to do mischief, and the fear of the scorner being the height of sin, *Psa. 1. 1*. there wants nothing but a cushion to that seat, which is damnation, unless speedy conversion prevent subversion. Lastly, *premoniti premuniti*, forewarned, let *Troynovant* be fore-armed, to be cautelous, to take heed how she entertains or retains any such brands into her City as would burn her : any such hotspurs (though blind and bloody Zealots) as would fire her : any such snakes into her bosom as would deadly sting her : any such mice into her bowels as would destroy her : in plain terms, if she discover, let her discard any such spirit or spirits as would betray her, as *Zopirus* did *Babylon*, *Sidon* *Troy*, *Tork* *Devontree* to the *Spaniards* : for my part had

I but a suspicion of such a sojourn in my house as would cut my throat or my child, or any way by stealthy abuse me, as *Paris* did *Menelaus*; or by cruelty, as the two young *Academians*, the daughter of *Sethus*, they should not settle under my roof one night longer. But in this case I prescribe nothing, for that were to teach Eagles to fly and Dolphins to swim; the City is so punctually wife, even by experiments, I need not light my candle to their sun: withal far be it from me to put any jealousies and panick fears into their heads and hearts, either of the fame-worthy General, whose actions have hitherto spoke him both just and noble, or of the Army in general, who were fair-conditioned even when the ball was at their foot to have plundered with more opportunity then perhaps they may have again; yea and with more power too as possessors of the *Tower*. But when I consider again the fearful Tragedies in *Antioch*, *Gaza*, *Alexandria*, *Olyscopon*, and elsewhere, yea in *Belgia*, in the *Rustick Wars* of *Mauster* and *John a Leiden*, which have been acted and writ by Historians rather with blood then ink, by blind zeal, bloody superstition, and factious *Schism* and *Heresy*, paralleling our new *Seekers*, *Shakers*, *Lay-preachers*, *Leaveners*, *Enthusiasts*, *Familiists*, *Anabaptists*, with their predecessors, their *Cozen-Germans* in now ruined *Germany*, and with our *Norfolk Ket*, *Hacket*, *Jack Cade*, *Tiler*, *Straw*, and other firebrands of Rebellion at home: I cannot but dicere & pradicere, prophesie truly (though perhaps like *Chalcas* and *Cassandra*, not beleeved) if ever *London* be passive in blood or goods in this age, it will be, not by foreign power (for *Selenchus* his rods cannot be broken so long as they are fast tyed and bundled together) but by the factions and fractions of her own home-bred, in-bred *Heresies* (like a diamond cut in its own dult) by her present regnant *sins*, ripening her ruine with other Nations, chiefly her present distractions, hastening and hurrying on her destructions. *Quod omen avertat Deus! Meliora spero, pejora timeo: Et serò sapiunt Phryges: serò medicina paratur:* which to prevent what you may after repent, though I may be thought in politicals to be out of my element, even *piscis in arido*, and as unfit to counsel you, as once *Phorimo Hannibal*. Yet, *si quid mea carmina possunt*, if my wishes were not in vain, I could desire, that as you have a care in electing & selecting of your *Majors*, much more the Rectors of your *Militia*, lest *Militia* turn into *Malitia*: (*plus in duce quam in exercitu.*) The *Athenians* had a great care to trust none with the keys of the City but *Solon*, a wise and just man, for a *Pagan*: Oh for a *Solon* to this City! *Si non Sinon*: all is not gold that glisters: many a nut with a fair shell is dead, rotten and worm-eaten: for my part, give me the nut called the brown leamini, as moist, collid, massy, and ponderous, sound in the kernel, and hardest to be crackt in the shell. If any be suspected, much more detected, in place and grace, with you to be loose in the harts, to shrink like some Western cloth in the wetting, to side with *Sectaries*, to lift whom he list, even Church and State-*Schil-*

Schismatics; admit not such a rash Phaeton to sit as regent: such will all be the sons of Brutus, who would keep in, or bring in, any prowd and pernicious Tarquin; are to be expuls'd: The very Geese and Ganders are not so unwise as to chule the Fox for their Governor, *perat unus, non unitas*: Its better many Gangreen'd or rotten Members to be cut off, then the whole City infected: In this case, above any of *Mirkins* or mother *Shiptons* Prophecies, the Proverb may be verifi'd, foolish pitty spoils the City.

[It was likewise inquired how the General had performed his word with the King and Kingdom, in re-establishing the King, and restoring the Kingdom to Peace; he answered, the General never intended any such thing.

Did he never intend it? Did he ever acquaint this *Dia* with his intentions? Sure if he had, after the curtesie of the French King to *Scoggin*, he had been fitter to be of his Privy, then of his Cabinet Councel; for you see he is *rimarum plenus*, a leaking vessel full of holes; he keeps Councel as well as *Scoggans* Wife, or *Fabius* once the divulged secrets of *Augustus Caesar*, he reveals what he knows of the Army, and of his General, and perhaps ten times more: (it being the Devils Arithmetick to make lyes by addition, as unjust plunderers steal by subtraction; and the family of Love or Lust spawn bastards by multiplication: ) Sure though this Souldier be no *Ephesian*, yet a seal had need be set on his lips.

He did never intend it.] Into his secrets I let not my soul enter; perhaps, *primum in intentione ultimum in executione*, what was first in intention, may be at last in execution: He that reads Shepards Jubilee in his *encomium*, were he as snakishly envious against his well-deservings, as ever any emulating Serpen's against the famous *Themistocles*, *Alcibiades*, *Miltiades*, the two *Scipios*, or any other renowned *Martialists*, cannot but say, that he hath done much fame worthy, and that God hath done much by him; yet *pace tanti viri*, to interpose my opinion, if not judgment, had be brought his King to an interview and personal Treaty with his Parliament, which was to projected, and so strongly still expected, as the most probable means of a settled Peace, (as *Discussions* bring forth truth and unity, as the repercussions of the Steel and Flint bring forth fire: ) I say, when the ball was at his foot (as perhaps it may be again, or is) to have brought his Prince to his Peers, and as a moderate *Cassander*, to set the strings that were out of tune, to those that were in tune, in an *Harmonious diapason*; he had then, as wise men think, joyned *Ulysses* his head to *Ajax* hand, policy to prowess, as a pearl in gold, and for ever eternized his name, like *Augustus*, the late famous Sweed; yea he had been held to England, as *Camillus* and *Fabius* to Rome, the restorer of her to a new life; yea the *Atlas* mainly propping a declining State.

But faith *Dia*, he did never intend it.] His General is much beholden to him

him, to brand him, to blow hot and cold, as the *Satyres* Host with one breath, yea to sympathize with *Pope Alexander*, and his good son *Cæsar Borgias*, the one of them never speaking as he thought, the other never thinking as he spoke, (their words and works like *Germans* lips, as the phrase is, being nine mile asunder,) these two, the old Fox, and the young Cub, being nine perfect patterns, and Ideas of his right moulded politick Prince; which Matchavil many *Polypragmatists* have studyed, more then *Moses*.

And that for the *Personal Treaty*, the Army would not suffer it. ] More is the pitty, that now *Gowns* must give place to *Guns*; that *cedant arma togæ*, is held no true *Syntaxis*, at least a *Pseudodox*, not an *Orthodox* Tenet; that *Achilles* armour is judged from *Ulysses* to rash *Ajax*, though I sic worthy; yea, that any free Parliament should be limited, bounded and obstructed, like those that are in a ship, or in a Coach, who must go either as the wooden Sea-horse, and the Land Chariot carrieth them, or if they leap out of the ship, they indanger drowning, or out of the second, a neck or a leg breaking, or bruising. Can the Council of *Trent* be held a free Council, or rather a Conventicle, who (as learned and judicious Doctor *Brent*, in his worthy book in folio, hath turned the inside of it outward,) did not, nay durst not decree any thing, but what they had from their *Popes*? as the moon her borrowed light from the Sun; from whence the *Sarcasm* was, that the Holy Ghost was ever brought to them from *Rome*, as a Bee in a box: But why would not, or will not, the Army suffer this Treaty?

[Because the City would think they gained the honor of it,]

Would think. ] Hath this *Momus* any windows to look into the hearts of the Citizens, what they think? Will he enter into a premunire against God, to be *Cardiognoses*, the searcher of hearts? Must any *Joseph* be above *Pharaoh* in the throne? He measures the City by his own List, and makes conclusions, yea confusions from the delusions of his own thoughts; as we say in *Torkshire*, Just as the tool thinketh, so the Bell clinketh, Come again *Whittington*; as for the City, as there be many things, *que non nisi per æla laudantur*, which are not praise-worthy till finished: So I periwade my self, the City would be glad at their hearts, of such a Treaty to be the husband as would marry with Peace, as once the white Rose with the red, in a blessed Union, after many bloody Combustions; yea, there be millions of *Mephistseths*, who prefer the Kings safe reducing to his Crown, Peers and People, above their own lives and liberties, and would blest God for any one that should be that happy Instrument to effect it; even as a sincere Preacher with *Pauls* spirit is glad howsoever that the Gospel is preached, without emulation of the Organ of the conversion of souls: as if a man be pulled out of the pit as *Joseph*, or out of the dungeon with *Jeremiah*; or as a brand out of the fire, what makes matter who



who he be, whether friend or foe, 'hat doth the good work ? Let the Army do the great work, the great duty, and let them on Gods Name receive the great Dignity, the City will yeeld them the *Bucklers*: the great *Honors of Patrie* *Patria*, the *Patriots* of their Country : *Onus et bonus, officium et beneficium* shall both be theirs : But let us trace him further.

*He would not have the City to have the honor of bringing the King to a Treaty, but the Army.*

Oh what a contesting is here about Honor ? as the seven Cities once about *Homer*: the *Lady Honora*, and that pale-faced *Pecunia*, like the *Corinthian Laïs*, is Courtied of all in *Cities*, *Courts* and *Camps* ; all would shine in the Orb of Honor ; most in any place or offic, would like *Caesar* have no equals, or like *Pompey* no *Superiors* ; all would be *aut Caesares, aut nihil Caesars* or nothing ; Kings even of molehills : How innate it is to the nature of all, especially of *Artists* and *Martialists*, to emulate rather the *Honors* and *Dignities*, then imitate the *dejects* of others ! as *Themistocles* cannot sleep for the envied *Trophies* of *Miltiades*, and *Alexander* weeps at the Tomb of *Achilles*, so famouled by the Muse of a *Homer*. *O doxa, doxa*, oh glory, glory, cries the *Orator*, how dost thou boyl in the hearts of men ? Oa how the honor of men hath been, and is slymed at by such Souldiers as *Dias*, and his camped fellows, more then the Glory of God ? *Immensum gloria calcar habes* : Oh what a spur hath this vain glory, to be the subject of a story ! This is the wheatestone to the *Decians*, *Horatians*, *Scipios*, *Codruses*, *Timotrons*, *Anstogitons*, *Scervolas*, and millions moe of all other *Heroick acts*, not so much undergone for the love of their Country, as for the lust of vain-glory : For this purchase *Hannibal* makes his way through the *Alpes*, *Cesar* pitcheth so main *batailles*, the three *Herods*, our *Richard* the third, and thousand moe, swim to *Crowns* through *Hecatombs* and *Seas* of blood : the *Egyptian Kings* build their *Pyramides*, *Abolon* rears a *Pillar*, and every man doth something, from the Court to the Carr, for this airy bubble, th's windy bla her, this vulgar rois, this *Plebeian puff*, called honor. Some in the Army you see (if *Dias* be not *Monsieur Mendax*;) will cross the publike good of a Kingdom in reducing the King, rather then the City should monopolize this poor Punctilio of honor from them, on which they stand so much, as on their tiptoes ; as many *Victories* have been obstructed, many *Battails* lost, many *Armies* routed, yea often *Expeditions* of *Christian Princes* against the *Turk* annihilated, (as I could bring in a Cloud of *Histories*;) meerly by the wild-fire *Emulations* of *Commanders* about the *Honors* of several *services* : Oh that as *Jordan* was turned backward, we could turn the stream of our boundless ambitions after humane *Honors*, meerly to the Honor and Glory of God : then in a good Cause should the swords of our *Martialists*, like the swords of *Jonathan* and

*Saul*, return gloriously with the blood of the slain; if, with *David* and *Jessabab*, they fought the Lords battles and not their own, fought his honor, not their own.

[And that the Parliament did vote the Personal Treaty only to delude the people.] But how knows he this? hath he some *Mephistophiles* like *Faustus*, some familiar spirit, as some *Italian*, in a ring; some devil like *Cornelius Agrippa* in the form of a dog; or some lying spirits like *Ahabs* prophets, to acquaint him with this; or is it his own mad imagination (or, as the Country-man mis-called it, *mad-musings*;) but till he prove this, what *Slit* deserves the scandalizing tongue of this reviving *Shimei*, this railing *Rabshekah*: it scandalum magnatum, in scandalizing one noble man, be so prenal, what is it for this whelp of *Cerberus*, to bite with his *Theanine* teeth a whole Parliament; for this malevolent to cast his foul aspersions on so many selected Senators throughout the Kingdom? but mens tongues are now more then ever their own: what Law, yea what Lord can controul them, *Psa.* 12. this were to tame *Panthers*, and to shackle the *Hellaspant*.

[He likewise said, He should (or hoped) to see the City on fire shortly.]

Yet more fire, more ire: still the same *Arminian Dragon* spitting fire! *Ad dabit Deus his quoque funem*: God will cast on such a spirit lightning and thunder, storm and tempest, fire and hail, *Pla.* 11. *Satia te sanguine quem sisti.* *Nestors* tongue that fired the world was scorched in his mouth: *Valens* that fired so many Christians, was at last fired by the *Goths*.

[But he hopes to see it fired.] His is such a hope as will never help him to heaven; it will melt as snow to dirt; and perish with himself, as an *embrio*, or the grass on the house top, which withereth. Oh the poor hopes of the wicked (like the Romanized Religion) founded in blood and watered with blood!

[He further said, That if the Kings revenue were ten times so much the more, it were the better for them, for the Crown Land would mare many of the Soldiers Gentlemen.] And so indeed it would make not only Jack, but Jackie too, a Gentleman, if he had the conscience to purse it.

Lastly, this windy-bags venting, That if they conquer us, we shall be their slaves, even slaves to such as he, as *Sicilian* Lords once were opposed by their servants, *Sape bilem, sepeque risum vestri movere tumultus*: the humor of this fellow personating that bragging *Thraso* in *Terence*, and *Peripolines* in *Plautus*, and of *Bragadocheo* in *Spencers Fairy Queen*; I know not whether I should laugh at him, pity him, or be angry with him. Thus having in this Rhapsody gathered some grapes of political observances from his thorns, and some gold of good counsels from his dross, I sheath my pen from running any further Tilt with the pike of his tongue, having unhorsed (though not un-afled) him enough already, for abusing, as a bold Buffoon, even his own Army, as well as King, Kingdom and Parliament.

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FINIS.

